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VOL. XXVI AUTUMN, 1954 NO. 2

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons

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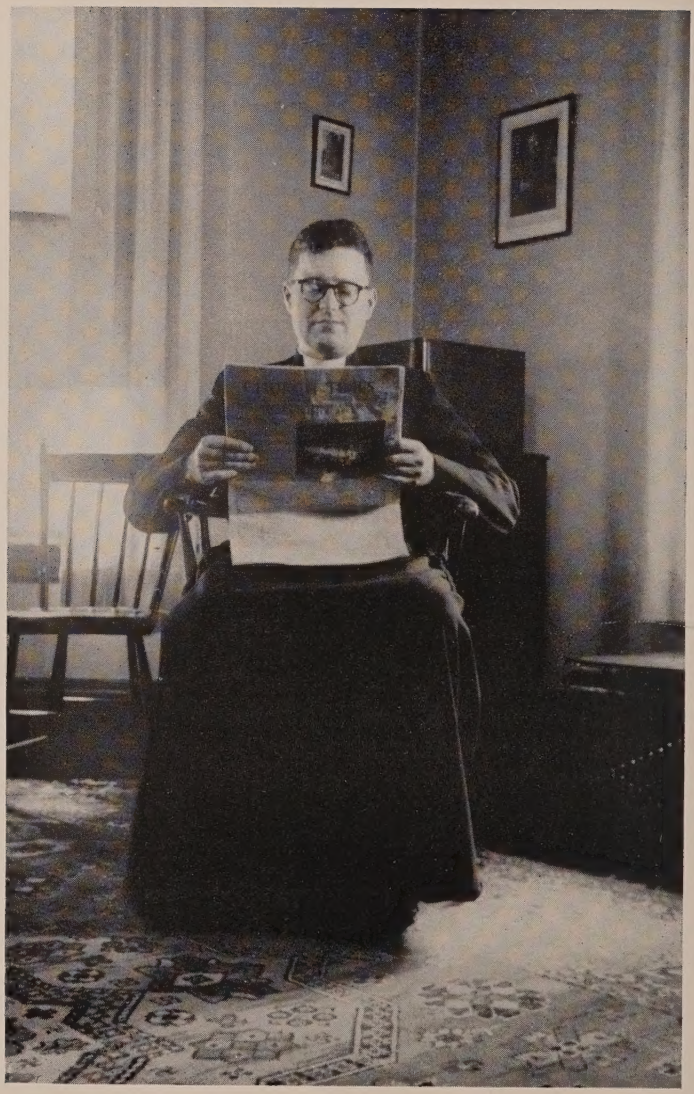

FATHER HANLON, S.S.J.E., AT ST. LUKE'S MISSION HOUSE, CARIBOU, MAINE

(August, 1950)

(Photo by Father Clayton)

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

Vol. XXVI Autumn, 1954 No. 2

PAGE

IN MEMORIAM — FRS. HANLON AND MORLEY, S.S.J.E. 36

HERBERT - FRANCIS 39
By Father Dale, S.S.J.E.

TRIBUTES TO FATHER HANLON, *S.S.J.E.* 50

THE RELIGIOUS LIFE IN JAPAN 52
A Sermon. By Father Sakurai, S.S.J.E.

COMMUNITY CHRONICLE 57

NOTES FROM THE PROVINCE OF NIPPON 60

BOOK REVIEWS 63

ILLUSTRATIONS

Fr. Hanlon, S.S.J.E., at St. Luke's Mission House, Caribou, Maine. August, 1950 Frontispiece

Fr. Hanlon with His Young Charges, Limestone, Maine, 1950 38

Br. Herbert-Francis, San Francisco, 1935 43

Br. Herbert-Francis, Boston, 1948 49

At St. Michael's Monastery, Oyama, May, 1954 56

ADVERTISEMENTS 71

OF YOUR CHARITY
PRAY FOR THE REPOSE OF THE SOULS
OF
HERBERT - FRANCIS HANLON
MISSION PRIEST OF THE AMERICAN CONGREGATION
SOCIETY OF ST. JOHN THE EVANGELIST
AND
RICHARD JAMES MORLEY
FATHER SUPERIOR
OF THE CANADIAN CONGREGATION
SOCIETY OF ST. JOHN THE EVANGELIST
WHO ENTERED INTO ETERNAL LIFE
ON
SATURDAY, MAY 29, 1954

Rest Eternal grant unto them, O Lord
and let Light Perpetual shine upon them.

MOST of our readers have already learned of the great loss suffered by our Society in the drowning on May 29th last, of Fathers Hanlon and Morley in the Lake of Bays, near Bracebridge, Ontario, Canada.

Father Hanlon, who for the past year has been in residence in Chicago and acting as Vicar of St. Francis' Church there, had gone to Toronto on a visitation to the Sisterhood of St. John the Divine, from whence he had gone to Bracebridge, to visit the Canadian House of our Society.

On the morning of Saturday, May 29th, following the Solemn Eucharist at the Society's Church, Where All received Holy Communion; Father Hanlon, at the invitation of Father Morley, accompanied him on a trip to one of the outlying Mission Stations — Port Cunnington — at the northern end of the Lake of Bays. The Fathers took along with them a seminarian who was to be in charge of the Mission.

Father McCausland, S.S.J.E., drove the two Fathers and the young man to Baysville at the foot of the lake, whence they proceeded by

motor-boat to their destination. Leaving their companion there, the two Fathers reembarked for the homeward voyage.

In the afternoon, Father McCausland returned to Baysville, to await the Fathers and take them back to Bracebridge. When they did not appear, more than two hours after the time that they were due, he became anxious. Shortly after this the overturned boat was found drifting in a treacherous part of the lake.

In spite of careful search, the bodies of the Fathers have not been recovered. At the point where the boat apparently capsized, the water was very deep.

Father Morley, for the past six years Superior of the Canadian Congregation, and again elected to that office just before his death, was born in London, England, and educated to be a lawyer. Coming to the Society from Canada, he was trained in the Novitiate of the American Congregation; and as "Brother Richard" was in residence at "St. Mary's House" in New York City when the Fathers were in charge of the Church of St. Mary the Virgin there. While in New York, Brother Richard studied at the General Theological Seminary, from which he graduated; and after ordination and Profession in the Society, he returned to Canada to become a member of the newly-formed Canadian Congregation. Since then, he had been in residence at Bracebridge, serving the scattered Missions in the Muskoka District; and preaching and speaking in various parts of the United States and Canada.

Father Hanlon, also, came to the Society as a layman. He came to be well-known and loved during the twenty years when as "Brother Herbert-Francis" he served the Society in Cambridge, Boston, San Francisco, New York and Maine. Persevering in his desire to serve God in the Sacred Priesthood, and triumphing over the handicap of bad eyesight, he succeeded in educating himself so as to fulfill all the necessary requirements for ordination. As a priest, he displayed remarkable gifts, and was admired and beloved by all with whom he came in contact.

The Society will greatly miss the earthly companionship of these beloved Fathers; but we are confident that they will continue to aid us by their prayers in the life beyond the grave. Like Saul and Jonathan, "they were lovely and pleasant in their lives, and in their death they were not divided."

G. M. W., S.S.J.E.

FATHER HANLON WITH HIS YOUNG CHARGES
LIMESTONE, MAINE, A.D. 1950

(*Photo by Father Clayton*)

HERBERT - FRANCIS

By FATHER DALE, S.S.J.E.

HE was of the next younger generation, twenty years my junior, and in the natural order of life one would have expected that he would have survived to write reminiscences of me rather than I of him. In World War I, when I was in the American army and overseas in France, he was a Cambridge kid of five or six, manning the home defenses, and getting his picture printed in a Boston newspaper waving the American flag while he "guarded" the approach to the Larz Anderson Bridge near which he lived.

Herbert-Farncis was Cambridge-born. From the windows of the novices' common-room high up on the third floor of our monastery, one can almost distinguish over the surrounding roof-tops the house in Eliot Street where he first saw the light of day, hardly more than a stone's throw distance. A little further beyond, there stood in Winthrop Street in those days two ancient wooden houses belonging to Harvard University in which was soon to be domiciled the new American novitiate of the Society of St. John the Evangelist. Years later, when I came to know him, he told me what a familiar sight to a small boy playing in the streets of the neighborhood were the Fathers and Brothers going on errands in Harvard Square, and that our fortnightly "novices' walk", consisting of a long "crocodile" of a dozen or more cassocked and shovel-hatted Cowley novices taking the air along the banks of the Charles River, was a sight which aroused his great curiosity and was sometimes the occasion of amusing comment by his elders.

In that region where Town and Gown freely intermingles the boy lived for several years until the death of his mother. During that time occurred a very serious illness of scarlet fever which nearly cost his life and all but deprived him of eyesight. In delicate health and with the handicap of near blindness, school life must have seemed difficult and discouraging, from its very start, to one with his naturally keen mind. Apparently, little extra was done in those times for physically handicapped children in the public schools, and Herbert-Francis stopped just short of high school. Fortunately for the young boy, however, he had been put under the professional care of a good eye specialist, a splendid woman doctor in Boston, who continued to treat and advise him until her death a year or so ago. Under her expert care his sight was preserved and gradually strengthened.

Cowley

After his mother's death Herbert-Francis went to live with his paternal grandparents in another part of Cambridge. Mrs. Hanlon was a gallant upstanding and outspoken North of Irelander who had been a Miss Irwin before her marriage. She was a Episcopalian of good Church of Ireland heritage, and grandfather Hanlon was an Irish Roman Catholic. They had been married at Christ Church, Cambridge, long before the papal decree *ne temere* had been promulgated and there had not yet been imposed on the parties of so-called "mixed' marriages those present-day authoritarian and intolerable demands concerning the Roman Catholic upbringing of any offspring. In the Hanlon family the sons had been raised as Episcopalians, and the daughters as Roman Catholics. In historic Christ Church, across the Cambridge Common from Harvard College, Herbert-Francis was baptized shortly after birth, and in due time was confirmed by the Bishop. Then he became a faithful communicant of the Church, as was his grandmother. Many years later it was my privilege to minister to her on her death-bed and give her the last rites of Holy Church.

It was not until 1926, on Washington's Birthday, that I came to know Herbert-Francis. I was conducting my first retreat for laymen at the Church of St. John the Evangelist in Bowdoin Street, Boston, having been ordained to the priesthood during the previous summer. I had celebrated the retreat Mass at the high-altar, and afterwards in the old schoolroom downstairs we were having a good breakfast of buns and coffee and boiled shell eggs. Among all the men retreatants I observed a youth of about fifteen clad in short pants. Later, after the first meditation of the morning, I sat beside the shrine of the crucifix near Father Field's confessional. "Field's Corner" we often called that part of the church, but only a Bostonian would undertsand that allusion! While waiting there for anyone who might want to make his confession, I became aware of the youth again, peering through the thick lenses of his spectacles as if in search of someone. Seeing me sitting there in the shadows cast by the overhanging gallery, he approached and said he wished to ask a question: "What did Mass mean, and where did such a word come from?" That was a good ice-breaker with which to start a talk. Years afterward Brother Herber-Francis told me that I had answered the question to his satisfaction, and that among other things I had commented on the great convenience of nice short words like Mass and jazz because everyone seemed to know what we were talking

about whenever we used them. Of this epigrammatic conversation that day in old St. John's I had retained no such remembrance!

The following summer was one of great activity on Memorial Drive where we were developing the future mother-house of the Society. The first building, St. Francis' House and now our guest-house, was less than a year old, and the present beautiful church and monastery were yet to be built. We were attempting to beautify a large vacant lot of land with shrubs and flowers and garden paths, and I spent many an hour there in amateur landscape work. I began to notice the youth again, walking back and forth along the river bank and often peering over our way. One afternoon he was invited into the garden, and we sat on the steps of the little wooden chapel and talked of things concerning himself and his religion. After that first day he often stopped by, and it was on the chapel steps that he was prepared for his first sacramental confession. Having begun to make them, he persevered well for a teen-ager and made them regularly every month. It was not long before he confided to me that he desired to be a Brother in our Society. He had just turned sixteen, an age which we considerd too young for one to enter the Religious Life. He was advised, instead, to find regular employment, continue faithful in his prayers and Church life, keep in touch with us and then, when he had attained his majority, to apply again if he still considered that he had a vocation. He was willing to follow this advice. He went and got a job — two jobs, in fact, in rapid succession.

Concerning his experience in the world of work and people he was always amusing. At first he became a bus-boy in one of the lunch-rooms in Harvard Square — the Waldorf, I believe. But he did not continue to hold that job long, for in his near-sightedness he often removed the plates from the patrons of the restaurant before they had finished eating their food. So many complaints followed that the management felt obliged to fire him, and Herbert-Francis thought that such summary action was perhaps justifiable. His next job was more in the ecclesiastical line. He became the assistant sexton in his own parish of Christ Church and kept that historic edifice clean and dusted, and frequently pointed out to inquiring tourists the location of George Washington's pew and where to look in the porch for the bullet hole made by a British soldier during the American Revolution. More adept in such a job, he retained it until eventually, because of his own importunate plead-

ing and with the consent of his father and grandmother, he was allowed to enter our novitate in 1929 at the age of nineteen.

Of his novitiate period I remember little, for in 1930 I left Cambridge for a new assignment on the staff of the Church of St. Mary the Virgin in New York City. For the next four years I lived with two other Fathers in the 47th Street rectory, which became a branch house of our Society and was renamed St. Mary's House. In 1932, Brother Herbert-Francis took his first annual vows and then, to my joy, was also assigned to New York and St. Mary's. He was given the position of sacristan in that great metropolitan church, and it was no sinecure, for there was a heavy schedule of the daily offices and at least three Masses each week-day and five on Sundays. The great festivals of the Christian Year were always celebrated with the splendor of elaborate ceremonial and great music. There were frequent pontifical functions whenever a bishop was present, as for an ordination or an acolytes' festival. This involved many hours of preparation on the part of the sacristan. In this complicated work the Brother busied himself with zest and devotion. He always had a highly developed liturgical sense and performed his work to the glory of God. For all who came to St. Mary's he had a friendly smile and cheerful word — very often a wisecrack inpired by his Celtic wit, as in one early morning hour when a Trappist priest from Canada, just over from the Grand Central Station, appeared in the sacristy doorway and asked for an altar at which to say Mass. "Down in the big city on a cheese deal, Father?" the Brother inquired, and then carefully informed the visitor how to reach St. Malachy's Church of the Latin Rite.

The Brother liked cheese, too, and all the eatables that make a good table. On our cook's day-off from his work at St. Mary's House, we were allowed to accept a dinner invitation to a friend's home or else to eat in some restaurant in the vicinity of the church. One of Brother's favorite spots was the Roman Gardens where one could dine at little cost in those days and have an excellent *table d'hôte* meal of *anti pasto, minestrone, spaghetti, stufatino, insalate* and *spumoni,* and between courses chew on crusty golden-brown bread and listen to music. Father Otis enjoyed the Roman Gardens too, as he enjoyed music and good food. They often dined there together on Thursday evenings. One evening, however, back in the rectory Brother informed me that he felt embarrassed when the musical Father Otis would be the only person among all the New Yorkers

foraging in the restaurant to applaud the efforts of the string quartette, and do so with such a loud and enthusiastic demonstration of his appreciation. Even the first violinist had appeared to be surprise, though he was pleased! Yet the Brother had a good ear for music, too, and while he lived in New York came to acquire a real appreciation of symphony concerts and grand opera, a taste which later he was often able to gratify in San Francisco and Boston.

Late in 1934, I was sent to San Francisco to become Rector of the Church of the Advent and Superior of the Pacific Province of our

BROTHER HERBERT-FRANCIS, SAN FANCISCO, 1935
(Photo by Father Dale, S.S.J.E.)

Society. When need for another lay Brother arose we were fortunate in having Brother Herbert-Francis assigned to the Province. He quickly became an ardent Californian by adoption, as all of us did, and some of the happiest years of his life were spent in San Francisco. The Church of the Advent is small and very devotional in it Spanish mission architecture, and it is an enthusiastic center of Anglo-Catholic worship and life in northern California, with a

fine loyal group of parishioners warmly attached to it. Since 1921, it had been under the pastoral care of the Cowley Fathers. Our little community of four Fathers and three Brothers dwelt in a series of connected pent-houses on the flat terraced roof of the church, trying to support ourselves on my modest salary as Rector. In order to supplement it, Brother Herbert-Francis took on the paid job of church sexton in addition to his other duties as sacristan and lunch cook. During the winter seasons of the Metropolitan Opera Company, when its Saturday afternoon broadcasts from New York came over our San Francisco radios at 11 a.m. (Pacific Coast Time), the pre-Sunday cleaning of the church was always hurriedly rushed through in the early morning hours of Saturday lest the Brother should miss any part of *Die Meistersinger* or whatever was being performed that week. Between the acts he would eat his lunch.

The Superior of our Society, Father Burton, once paid us a good visit in San Francisco after a voyage through the Panama Canal, with stop-overs at some Central American ports where he acquired a colorful collection of native baskets and out-size headgear. The Saturday morning following his arrival, I persuaded the Brother to pause from his "janitting" labours in the church long enough to pose near the garden gate for a photograph in a San Salvadoran *sombrero*. He was game for that sort of drollery, for he was always a good sport, though sometimes a self-conscious one whenever anything seemed to be beneath the dignity of what he considered was due "the cloth." I am sure he did not think it quite the "proper" thing for him and me to carry large paper shopping-bags bursting with groceries and cabbages and carrots through the crowds of Market Street after our trips to the huge and economical Crystal Palace Market. He often told me so, but I enjoyed the shopping and crowds and carrying home the parcels.

When I left San Francisco in the autumn of 1936 for a three-years' tour of duty in Cambridge, to be followed by a year's visit in Japan, Brother Herbert-Francis remained in San Francisco where he continued to enliven the daily routine of our community and parochial life. He had a natural affinity for North of Ireland folk, for he knew what good cooks they always are, and he soon discovered several housewives in the parish who hailed from Ulster and who kept our family well supplied with marvelous cakes and pies.

When our Chapter at Cambridge, with great reluctance, decided that the Society should relinquish its work in California after nearly

twenty years at the Church of the Advent, none of the brethren could have been more sorry to leave San Francisco than Brother Herbert-Francis. That same year he reached the age of thirty and thus became eligible to take permanent life-vows in our Society. He was duly elected by the Chapter, and on the feast of St. Mary Magdalene, July 22, 1940, he made his profession at a solemn Mass in the Society's church at Cambride. I was in Japan at the time, but from that distance I could rejoice with him in his happiness in having attained the goal of religious profession.

Towards the end of 1940, when I returned to America, I found that the Church of the Advent was still without a new Rector. In fact, a radiogram sent to my incoming ship informed me that the vestry had elected me to that office again! Our Society had withdrawn from the parish, and I did not feel that we should re-open a branch house there. However, with the consent of my Superior and the approval of the Bishop of California, I was permitted to become *locum tenens* until a Rector could be chosen. I returned to Cambridge for a short visit, and the Father Superior appointed another Father and also Brother Herbert-Francis to work with me in San Francisco.

Among many amusing incidents of the trans-continental journey to California in company with the Brother was our New Year's Day stop-over in Moscow, Idaho, to visit my cousin who was then President of the University of Idaho. The afternoon of that day was given over to a traditional reception for the university faculty and their wives and other prominent citizens of Moscow, at the home of my cousin and his wife. A similar reception had been held there a few weeks previously to honor Mrs. Eleanor Roosevelt on a visit to the university, and Brother had been told of it. The thought of it stirred him, for he was an ardent Democrat and a highly articulate admirer of the President of the United States and his New Deal policies. As the reception waxed more lively with New Year cheer and conversation, Brother Herbert-Francis, standing in front of the living-room hearth, was heard to exclaim: "I am very happy indeed to be standing here in the same spot where the First Lady of the Land so recently stood and spoke to you, and I look forward to sleeping tonight in the same bed which she once occupied!" The Brother was quite able to keep up his own end of conversation in a discussion of scholastic philosophy with a group of professors. He laughingly informed me afterwards that they had suggested his re-

turn to Moscow in the next semester to conduct a seminar in Thomism! That remark, however, I was inclined to attribute to the general exhiliration of the occasion. The next morning we resumed our journey to California for another busy year in San Francisco. By the end of that year, a new Rector having been chosen for the Church of the Advent, we could return home to the mother-house in Cambridge to stay for a long while. Because of his ability and experience in such work, the Brother seemed to be the logical person to be head-sacristan in our monastery church and was assigned to that position by the Father Superior.

Herbert-Francis had now been a lay Brother for twelve years, and he began to question in his mind whether he might not have a vocation to Holy Orders, yet in his humility he realized that he was lacking a good formal education. Careful and regular in all observances of the Religious Life (with occasional lapses in keeping to the rule about silence!) and prayerful ("but not a mystic", he would disclaim), he loved souls and definitely had pastoral instincts. Although, in our Society, we make no promises to laymen coming to join us that they will be educated for the priesthood, Brother Herbert-Francis' hopes for it were not discouraged. They were put to a test to make certain that he had an aptitude for study and would persevere in it. When he returned to Cambridge at the end of 1941, Father Williams, who had become our Superior in 1939, took on the oversight of the Brother's reading and study, which up until then had been unorganized and desultory. Study, for the Brother meant sitting close to a window in strong daylight and poring over the printed page through a magnifying-glass. At first he was allowed to have some private lessons from a retired teacher in Boston who gave generously of her time, and later with a man tutor from Manter Hall in Cambridge. With their help he completed a number of high school and college subjects. When he was ready for the study of philosophy and theology, the Father Superior took the Brother under his immediate direction and during several years gave him many hours of his own busy time whenever he was at home in the monastery. At length Brother was able to pass all of the canonical examinations in the Diocese of Milwaukee, whose Bishop Ivins, our own Episcopal Visitor, had accepted him as a postulant and candidate for Holy Orders. When the necessary consents were given by our Chapter and the Bishop of Milwaukee and his Standing Committee,

Brother was ordered deacon by Bishop Viall, S.S.J.E., acting for Bishop Ivins.

A year later, on the feast of the Visitation of Our Lady, July 2, 1950, just twenty-five years after my own ordination, I had the great joy of presenting Brother Hanlon to Bishop Burton, S.S.J.E., of Nassau, for his ordination to the sacred priesthood. The service was in the Church of St. John the Evangelist where I had first met him as a boy nearly a quarter of a century before. The next morning I attended his first Mass at the high altar in the same church and received Holy Communion from his hands. The Mass was most beautifully and reverently celebrated, as though by a veteran priest. As a lay Brother he had instructed many a seminarian and also some young priests in the niceties of ceremonial, how to celebrate Mass, how to baptize a baby, and even how to hear a confession! For many years he had served around God's altars, and that had been a valuable part of his long preparation for the supreme gift of the priesthood. At long last he could himself stand at the altar and offer to the Eternal Father the Holy Sacrifice of His beloved Son Jesus Christ. In that quiet morning hour the old church was well filled with his friends and relatives, in the midst of them his own father and step-mother, rejoicing with him in his great happiness, and stopping afterwards to receive the blessing of the new priest. It is a treasured memory for all of us who were there.

For the next two years he was on the staff of the Mission House and St. John's Church in Boston, and in 1953 was given a pastoral charge of his own as Vicar of St. Francis' Church in Chicago where he was happy and busy and constantly making new friends for our Society. In the 1953 edition of *Stowe's Clerical Directory* wherein are listed the names and other data of all the living clergy of the Episcopal Church, Father Hanlon's name appeared for the first and for the last time. In place of the usual lengthy details sometimes furnished by the reverend clergy concerning their education and other attainments, Herbert-Francis had supplied the editors with this simple statement: "Lay Brother, S.S.J.E., 1929-1949." Of those twenty years and all the experience he gained in them he was rightly proud, and I am sure was humbly grateful to all who had helped him along the way — among whom, in this place, I should like to make mention of Father Granville Williams, Miss Jessie Spearing, and the late Dr. Louise Tingley.

Cowley

The first news to reach us in Japan about the tragic accident on a Muskoka lake which so suddenly brought an end to his earthly life was a brief trans-oceanic telephone call from Cambridge. We were deeply shocked that his earthly ministry was so soon ended, yet in faith we know that God has other and higher service for all whom he calls closer to Himself. Father Hanlon would be a wonderful master of ceremonies at a celestial Catholic Congress! When more complete details reached us they came in a copy of the Boston *Daily Globe* of May 31st, in a long front-page article about the Father. In the news of the day he shared the front-page with an account of the canonization of Pope Pius X, and his picture appeared with those of the new Saint and the present Pope Pius XII. How Herbert-Francis would have chuckled at that juxtaposition he would say that he was in good and holy company! Indeed, we pray that he is — "with angels and all the company of Heaven." May he live eternally in God, I am sure that many who knew him and love him will be generous in their prayers for his soul and for the soul of Father Richard Morley, S.S.J.E., his companion on that day when together they voyaged into Eternity. May they have found their Lord standing on the Other Shore.

BROTHER HERBERT-FRANCIS, BOSTON *circ.* 1948

TRIBUTES TO FR. HANLON, S.S.J.E.

FROM the large number of kind letters of sympathy and appreciation received from friends of the Society and of Father Hanlon, we selected the following extracts as of especial interest to our readers.

From the Rt. Rev. Benjamin F. P. Ivins, D.C.L. (Retired Bishop of Milwaukee, and formerly our Episcopal Visitor.)

"The death of Father Hanlon is of course a tragedy for his friends and the Community. But for him it is another triumph. I think I never knew a priest who so revelled in his priesthood and ministry. He was truly a precious soul, to God and to those of us who knew him and admired him."

From the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago.

"I have been grievously shocked to hear of the sudden death of Father Hanlon. This is especially so as I had only recently come to know him — Father Hanlon, although only a short time in this Diocese, was greaty beloved by all who knew him. We are indeed bereaved, and want you, his brethren, to know how much he meant to us."

From the Rev. Mother Virginia, Superior of All Saints.

"Our Community, in the few times it was privileged to have Father Hanlon with us, was most impressed by him, and we do in a very real way share your loss.

"The shock of Fr. Hanlon's untimely death has been weaving meditations unconsciously in my mind all day. God has some purpose we can be sure, and the gap that his young consecrated life has made is such a challenge for us to try to fill."

From a Priest Associate.

"My — but he was a grand priest, and the Church can ill afford to lose such a consecrated man. Certainly our loss, is the Kingdom of Heaven's great gain."

From a Seminarian Associate.

"It is hard for me to express the emotions that were mine when I read the news of Father Hanlon's sudden and tragic death — I

have heard it said that one can learn at least one thing from every priest whom one meets. I feel that I have learned — not one — but many things from Father Hanlon. One characteristic which he had — was that of being an out-spoken and firm advocate of the Catholic Faith, and preserving a sense of humor at the same time.

"For those of us in seminary, to know Father Hanlon was to know a Priest whose life expressed the ideals of what we considered the ideals of a Catholic Priest."

From another Seminarian.

"I have known many priests in my short life, but never have had the privilege that I felt was mine when I met Fr. Hanlon. His was a spirit that one couldn't help but catch. He always had a smile and a humor that couldn't miss picking you up when things seemed low."

From a Laywoman at the Chicago Diocese.

"The Guild to which I belong had the great pleasure and honor of having Father Hanlon speak at one of our meetings. We were quite shocked to hear about the boating accident which apparently took the lives of Father Hanlon and the Superior of Canada.

"I know you must feel the loss deeply. Very few of our Guild members were acquainted with your Order. We gained and learned a great deal from Father Hanlon's talk and felt that we should let you know he will certainly be missed in the Chicago area."

THE RELIGIOUS LIFE IN JAPAN

(*A sermon preached at the Church of St. John the Evangelist, Boston, Sunday July 18, 1954.*)

By FATHER SAKURIA, S.S.J.E.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (*Rom. XII, 1.*)

RIGHT after the War in Japan, the Presiding Bishop of the Nippon Sei Ko Kwai, or the Episcopal Church in Japan, was anxious to discuss with other Bishops and delegates from all the Dioceses a method by which the damage brought about in those unhappy years of War might be repaired, and the work be reorganized. Accordingly a Convention of the Church was held in Tokyo in November, 1945. At this Convention, among other business, a Resolution was passed unanimously that the Bishops should request the Mother Churches in the United States, Great Britain and Canada to send missionaries to Japan, especially members of Religious Communities, both of men and women. I am told that the proposal was made by Bishops and delegates who remembered the two outstanding missionaries to Japan who had greatly influenced the Church and people.

The first of these was Bishop Channing Moore Williams, the first missionary Bishop in Japan, sent by the American Church. He was an old-fashioned Virginian Churchman, who consecrated himself entirely to the cause of our Blessed Lord, who had sent him to preach the Gospel to the Japanese People. He went through every difficulty as a pioneer missionary, when Christianity was still forbidden in my country. He found that the best way to preach the Gospel was to live the life of Christ and to do His work. He never married, and lived the simplest kind of life, and devoted all his money and energy to the building of churches in many places. He loved not only the people to whom he was sent, but also birds and animals. He was a very shy person, and he could never master the Japanese language. His sermons were understood only in part by comparatively few people. "He did not preach himself, but Christ who sent him", so says the inscription on his grave stone, erected by Japanese Church people. People forgot, or could not well understand, what he said in sermons; but everybody who had the privilege of meeting him understood what he was. He was a

saintly person, and some people compare him with St. Francis of Assisi. He was not a Religious, but he certainly lived a life of Poverty and Chastity, and also of Obedience to his Call.

The second remarkable missionary was Father Herbert Kelly, the Father Founder of the Society of the Sacred Mission, an English Community for men, devoted to mission work. He was sent to Japan to teach theology at the Sei Ko Kwai Seminary in Toyko. He stayed in Japan for five years. He never tried to study the Japanese language. He lived the simplest life he could, and had only one kind of dress, the religious habit of his Community. He was able to preach in Japanese only through an interpreter, and even that preaching was heard and understood by only a few people. But everybody understood what kind of a person he was, and the memory of his consecrated character has become a source of great inspiration to all who ever met him.

It seems to me that when the Bishops and delegates passed the resolution which I have described, they were giving expression to their conviction concerning the kind of missionaries of which the Church in Japan was in need.

What the Japanese people want is not cheap advertisements of Christianity, nor sentimental stories. A great many people know about Christianity to a certain degree, and think that Christianity must be the best religion. Many intellectual people have been reading the Bible, especially the New Testament, and they are greatly interested in the Christian Religion in the Apostolic Age. They do not want so much to hear the explanation about, or arguments for, Christianity. They want the reality of Christianity, and to *see* it, rather than to hear about it.

Conversion to Christianity takes many days and months, and even years; although the final stage of conversion may seem to appear rather suddenly. Missionary work is not an easy one. The preacher cannot and should not expect to convert many by his sermons. I admit that preaching is very important. But I never met a person in Japan who was converted by a sermon. The historical, religious and psychological background of the Japanese people is very different from that of the Western; and twentieth century people, even in Japan, are not so simple as to be converted in a few minutes.

Cowley

Preachers use the word "Gospel" often, without explaining what the word really means. The Gospel actually means, after all, the good news of joy of the new life in Christ. In order to get the new life, Christ, our Saviour, requires of us a new birth: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (Jn. III, 5.) And His Church, the Ark of Salvation, admits a new member with three conditions, which are called Baptismal Vows.

First, the Catecumen must promise to renounce the devil and all his works, the vain pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

Secondly, he must promise to believe in God the Father, who has made him, and all the world; and to believe in God the Son, who has redeemed him and all mankind; and to believe in God the Holy Ghost, who sanctifies him and all the people of God.

Thirdly, he must promise to keep God's holy Will and commandments and walk in the same all the days of his life.

To become a Christian is really a serious matter, and often in my country, it means excommunication from his family, or his own Society.

About three weeks ago, I met a Japanese Priest in San Francisco. He was on his way to the Pan-Anglican Congress as an official delegate from the Diocese of Mid-Japan. I have known him for some years. He felt that his special vocation was Mission preaching, and I know he is a good preacher. He told me in San Francisco, in the presence of other Priests, an interesting story, which was indeed a sort of confession. I would like to translate what he said:

"People may think I am a Low Churchman, but I am not, at least I am not now. I believe the sight of Sisters draws more people to God than a hundred eloquent sermons."

Fathers and Brothers of the Society of St. John the Evangelist have been working in Japan for twenty years. They were never asked by Japanese people what kind of *work* they have been doing. They are often asked, however, what kind of *life* they have been living. My people are more interested to know about the daily life

of the Religious than the works which they are doing. After all, the purpose of the Religious Life is not different from the purpose of the life of ordinary Christians. The only difference is that Religious are trying to keep their Baptismal Vows under special conditions, binding themselves with the Vows of Poverty, Chastity and Obedience. They are, in a word, living witnesses to the Christian Religion in a special way.

When the Reverend Mother Miriam of the Order of St. Anne, and the Reverend Mother Louise Magdalene of the Community of the Transfiguration visited Japan this Spring, they received a warm welcome wherever they went. They visited five Dioceses out of ten, and they received more invitations to work in Japan than they could possibly accept. Almost every Diocese of Japan is anxious to have Sisters.

The Church in Japan still needs every kind of missionary for the furtherance of the Kingdom of God. Secular missionaries have their important places in the Church; and Religious also have their particular places, living the life of Poverty, Chastity and Obedience.

There are four Religious Communities working in the Japanese Church. The Society of St. John the Evangelist is the only Community of men. Besides the English Sisters of the Community of the Epiphany in Tokyo, there are two native Sisterhoods — the Community of Nazareth in Tokyo, and the new Community of Divine Charity in the Diocese of North Kwanto, which we ourselves helped to found five years ago.

We began with St. Paul's exhortation to all Christian people that they should present their bodies a living sacrifice, holy, acceptable unto God. The dedicated life of the members of Religious Communities is their peculiar contribution to that living sacrifice, holy, acceptable unto God which is lifted up to God by all who have been brought into the Mystical Body of Christ our Saviour.

Please pray for God's blessing upon the Religious Life in Japan, that the Communities there may increase in number, and that the individual members may attain to deeper spiritual life, that they may be instrumental in drawing others more and more to our Saviour, Jesus Christ, the only Mediator between God and man, and the King of all nations.

AT ST. MICHAEL'S MONASTERY, OYAMA, JAPAN, MAY, 1954

L. to R. Fr. Haratani; Fr. Dale, Prov. Sup.; Br. Barnabas; Fr. Takeda; Fr. Rose (and in front), Br. Paul, O.I.W.; Fr. Williams, Superior; Br. Matthew; Fr. Sakurai; Fr. Kimura, Asst. Prov. Sup.

(Photo by Father Dale, S.S.J.E.)

COMMUNITY CHRONICLE

AT the Annual Commencement of Nashotah House held on May 20th last, Everett Titcomb, for so many years the gifted and beloved Organist of our Mission Church of St. John the Evangelist in Boston, received the well-deserved honorary degree of Doctor of Music.

The words of the citation used in conferring this degree were as follows:

"Everett Titcomb, outstanding Catholic layman of the Church, Organist and Choirmaster of St. John the Evangelist, Bowdoin Street, Boston, for the past forty-four years, distinguished lecturer in church music in the important universities and colleges of the country, composer and arranger of Catholic liturgical music of international reputation, a devoted and humble servant of Our Blessed Lord and His Church, is hereby granted by Nashotah House, the degree of Doctor of Music."

We are all happy in this tribute to the skill and devotion of this staunch friend of our Society. May our Lord grant to Doctor Titcomb the grace and strength to continue his great work with us for many years to come!

Father Williams, Father Sakurai and Brother Paul, Obl. I.W., boarded the SS. *President Johnson* in Yokohoma on Wednesday, June 2nd. The good ship, however did not at once sail across the Pacific, but spent some leisurely but interesting days, taking on cargo at a number of Japanese ports, before finally putting to sea on Whitsunday, June 2nd. The ship docked at San Francisco on June 17th, and after brief visits there and in Los Angeles, the Father Superior and Brother Paul returned East, arriving in Cambridge on June 26th. Father Sakurai remained behind, in order to see many old friends on the Pacific Coast, reaching Cambridge on July 9th.

The beginning of our Annual Retreat at Cambridge was postponed this year, in order to allow some of the Fathers to attend the special Convention of the Diocese of Massachusetts on June 29th for the election of a Coadjutor Bishop. The Retreat started on June 30th, continuing until July 10th. Father Williams was the Conductor.

Cowley

Following the Community Retreat, the Triennial Greater Chapter of the Society was held, when Father Williams was reelected to the office of Father Superior for the coming three-year term.

On Saturday, July 10th, at a Solemn Mass held at the Cambridge Monastery, the Rev. Robert Floyd Appleton was Professed as one of the Fathers of the Society of St. John the Evangelist.

Father Everett, on July 11th went to Baltimore to act as chaplain at All Saints' convent, Catonsville, Maryland, during the absence of Father Maddux, who returned to Cambridge for the Chapter of the Society, and later visited in Colorado and California. Unfortunately, Father Everett, while in Maryland, had to enter the Johns Hopkins Hospital in Baltimore for an emergency operation. He has had a slow and painful recovery, and although able to return to Cambridge in September, it was found necessary for him to reenter the hospital in Cambridge, where again his progress has been slow. The prayers of our readers are asked for Edward Everett, priest, S.S.J.E.

The Father Superior, following his reelection, appointed Father Gross to be the Father Assistant, and Father Clayton to be the Deputy Assistant Superior of the Society.

Father Smith made visitations to the Convents of the Sisters of St. John the Divine in Toronto, Canada, in July and August. In between, he was able to get in visits to Ottawa, Montreal and Quebec; where he was able to get some well-deserved rest.

Father Banner returned to Chicago on July 15th, where he again assumed temporary charge of St. Francis' Church, in succession to the late-lamented Father Hanlon. Father Banner expects to return to Boston at the end of September, to become priest-in-charge of the Mission Church of St. John the Evangelist. Father McDonald will also be in residence at the Boston Mission House during the coming winter.

Father Upson sailed from Boston for Liverpool on Friday, July 16th, where for a year he will be an "Exchange Father" from the American to the English Congregation. In return, we are hoping very soon to have a visit from Father Arthur Cooper, of the English Congregation. Some years ago, Father Cooper was a member

of our American Novitiate, and it will be a pleasure to have him back again.

Father Appleton visited the Convent of St. John Baptist at Ralston, N. J., as their temporary chaplain, from the middle of July to the middle of August.

Father Williams, since his return from Japan has conducted a number of retreats, besides the Annual Retreat of the Society. From July 26th to 31st he gave a retreat to the Sisters of the Holy Nativity at Fond du Lac, Wisc. He was at Arlington Heights from September 3rd to 5th for a week-end retreat for the Associates of the Order of St. Anne. He conducted a retreat for the Sisters of St. Margaret in Boston from September 6th to 11th, and from September 12th to 19th he gave another retreat for the Sisters of St. Anne in Cambridge. From September 27th until October 1st, he is in Toronto for a retreat and visitation for the Sisterhood of St. John the Divine.

We were fortunate in being able to have so many members of our Community attend the Catholic Congress in Chicago and the Anglican Congress in Minneapolis, during the month of August. Three members of the Society were present at the Anglican Congress as official delegates — Bishop Burton of Nassau; Bishop Viall, the Assistant-Bishop of Tokyo; and Father Sakurai, representing the Diocese of North Kanto, Japan. These delegates were also present at the successful Catholic Congress in Chicago. Other members of the Society who attended one or both of these great Congresses were: Father Williams, Father Gross, Father Clayton, Father MacCausland of the Canadian Congregation, and Brother Francis, novice. In addition, Bishop Burton was an official delegate to the meetings of the World Council of Churches, held in Evanston, representing the Province of the West Indies.

Father Wessinger, S.S.J.E., has been visiting his family in Portland, Oregon, during the month of September. He will be in Chicago, at St. Francis' church in October, returning to the Monastery in November.

Fathers Clayton and Pedersen are scheduled to preach Missions in Nova Scotia early in October. Shortly after their return, Father Pedersen will be going to Chicago to be in charge there; after a number of years as Superior of the Mission House in Boston.

NOTES FROM PROVINCE OF NIPPON

IT is hoped that many of our associates and friends will have met some of the Japanese delegates who went to the United States this summer to attend the Pan-Anglican Congress at Minneapolis. Bishop Viall and Father Sakurai were those of our own brethren who were chosen for the privilege of going, the Bishop to represent the Diocese of Tokyo and the Father to represent the Diocese of North Kwanto. Our Bishop, the Right Reverend John N. Okubo was also a delegate, as was our priest-associate Father Peter S. Takeda, the widely known Chaplain of St. Luke's International Hospital in Tokyo. After the Congress some of the Japanese clergy were able to go to New York, and some visited our society's houses and churches in Boston and Cambridge. Father Sakurai is away from Oyama on a year's leave of absence. It is his first visit to America in over twenty years. This summer he is at Cambridge at our motherhouse. On November 27th, after a visit with our Canadian brethren at Bracebridge, he will sail from Quebec on the *S. S. Franconia* to spend several months with our English brethren at Oxford and London. We shall expect him home again before the end of Eastertide next year. Bishop Viall returns to Tokyo in September.

The English Fathers have kindly given permission to Father Rose of their Congregation to come and spend a year in Japan with us while Father Sakurai is away. Father Rose is well known to many friends in the United States and Canada, from his long residence in both Cambridge and Bracebridge. He is happy at the prospect of continuing his journey around the world on his return to England next year, and visiting Cambridge and Bracebridge again on the way home. He will probably reach San Francisco about Easter. While he is with us in Japan he is living at St. Michael's Monastery and making himself very useful in taking retreats for Sisters and missionaries and giving instructions in plainsong to some of the Tokyo

clergy. In August he went to Korea at the invitation of Bishop Cecil Cooper and conducted a retreat for the English clergy of the Korean Mission in Seoul and a number of military chaplains of the British Commonwealth Forces stationed in that country. Through the courtesy of the Forces he was provided with free transportation by air both ways.

The two Japanese Fathers still at home in Oyama have been very busy all summer. Father Haratani took charge of the Church of the Transfiguration in Nikko after Father Sakurai's departure in June and goes there every other week-end. While Bishop Okubo is away in America and England we are also responsible for two Sunday Masses each month in his St. Alban's Church in Tochigi City, not far from our Monastery by train. Father Haratani had the privilege of conducting the annual retreat for the Japanese Community of the Sisters of Nazareth at their Convent in Tokyo at the beginning of September. Father Kimura, who is our Assistant Superior as well as chaplain of the Haruna Sanatarium and Warden of the Sisters of Divine Charity who serve it, is always busy shuttling back and forth between his two spheres of duty. At present he is supervising the building of a new addition to the Sisters' tiny Convent at Haruna-So which will give them four more cells and a temporary chapel. Father Takeda keeps so busy with his chaplaincy at St. Paul's University in Tokyo, where even in the summer vacation recess the daily Mass is maintained in the chapel and there are many students around, that he is seldom able to get away from the city.

On September 21st, St. Matthew's Day, Brother Barnabas will take his first annual vows at Oyama, God willing.

AFTER Father Dale left America for Japan in 1951, our missionary-minded Father Hanlon, who until his recent lamented death was the Warden-General of the Fellowship of St. John, became active in arousing the interest of the Fellowship in some of the special needs of our Japanese Province. The majority of the F.S.J. members being women, there was naturally an interest shown

in kitchen equipment, and Father Hanlon was trying to raise money to purchase a mechanical refrigerator and a Florence oilrange for St. Michael's Monastery at Oyama. The very active Baltimore branch of the Fellowship has already contributed $323.00 towards a Servel oil-burning refrigerator and wish to consider it their memorial to Father Hanlon. Other branches have made contributions too, but there is not yet enough to purchase the oil-range and pay the shipping charges of the refrigerator and range from the United States. This is a reminder to scattered members of the Fellowship of St. John, and to any others who might like to help in this matter, that the Father Superior at Cambridge, Mass., will continue to receive donations for these purposes.

Are all the readers of COWLEY acquainted with *Mi Tsukai,* the little paper occasionally published by the Japanese Province of the S.S.J.E.? It is sent free to anyone asking for it. If you would like it, please write to the editor, Father Dale, S.S.J.E., St. Michael's Monastery, Oyama, Tochigi Ken, Japan.

BOOK REVIEWS

THE EDITOR is glad to be able to print in this issue of COWLEY, four book-reviews written by the late Father Hanlon, S.S.J.E. They were completed only a short time before his untimely death. Indeed, the last one, on "Sex and Sense", was found written in pencil among some papers which he had taken to Canada with him, at the time the tragic accident occurred.

CLOTHED WITH SALVATION. A book of Counsel for Seminarians, by Walter C. Klein. Seabury-Western Theological Seminary, Evanston, Ill. 1953.

DEAN KELLEY, of the Seabury-Western Seminary, in a foreword to this book, well describes it as "primarily a manual of indoctrination or general orientation for young men entering the theological schools of the Episcopal Church." He also points out that the volume can also be of service to those already in the Sacred Ministry. "The Episcopal Church has waited a long time for such a book of counsel and all of us are indebted to Dr. Klein for finding the time within an already full schedule to undertake this work on our behalf and at the specific request of his colleagues." This book as Dean Kelley says, "will, or ought to appeal to all in the Episcopal Church."

The book is divided into nine chapters, all of which could very well — as Chapter Four has been — be printed as separate pamphlets.

Chapter one, "On the Threshold" is a very fine introduction for seminarians, and is also most useful for those in Holy Orders. The chapter contains much valuable practical advice, and would furnish good material for meditation.

Chapter two "Having Compassion One for Another", would form an excellent basis for self-examination for the priest or Religious, as well as for the seminarian. The duties and problems, as well as the joys to be found in Christian Community Life are well set forth. The chapter contains many striking sayings. "Love is not one of God's attributes. It is His essence: God is love." "The priest who absolves sinners does so with the knowledge that he, too, is a penitient." "Envy is the ugliest of our vices." We who have the high privilege of being God's priests, cannot help admitting the fact that envy, or jealousy is our besetting sin as a group.

Chapter three, "The Courts of the Lord", contains a fine exposition of the meaning of worship. The author underlines the truth that there should be no conflict between faith and works.

Chapter four, "To Seek by Prayer", stresses the necessity of basing our prayer life on the model of the Liturgy. "The prayer that dissociates itself from the liturgical and engages in the cultivation of an exclusive, possessive attachment to God is a selfish destructive prayer, from which we may expect nothing but ultimate condemnation to the blank silence of our own emptiness." This chapter will be of great help to those in Holy Orders. It seems a bit stiff for beginners, for, as Dr. Klein states earlier, many young men who enter the seminary hardly know the first rules of prayer, either in theory or practice.

Chapter five, "The Mind of a Theologian" is, as one might guess, about theological training. There is a clear and sane discussion of Biblical Criticism. As not a few seminarians get upset over this subject, this should reassure them. The author gives many practical suggestions in the art of studying, and in the use of one's time. Here again, the clergy could profit by this book.

The subject of chapter six, "It Appertaineth Not Unto Thee", might be summed up as "minding one's own business."

Chapter seven, "We Are Also Men", points out that the clergy are a part of humanity, which means that they share the infirmities of human nature. But the author rightly states that the laity "require their clergy to stand for a new humanity in Christ, and we offend them when we are human in the wrong way." Problems of marriage and celibacy are also discussed in this chapter. The author seems to frown on vows of celibacy while in the seminary. Your reviewer partly agrees with him, but if a young man is capable of making up his mind to take the vows of Holy Matrimony, then some are capable of making up their minds about celibacy for the Kingdom of Heaven's sake.

Chapter eight, "Sin Lieth At The Door", deals with the faults and sins and temptations of the priest. The chapter ends by an instruction on self-examination and the use of the Sacrament of Penance.

The last chapter, "According To The Gift", gives advice to those in their senior year, just before leaving the seminary.

Book Reviews

This book should be of real service to our seminarians, to their teachers, and, in fact, to all priests. Written with sincerity mingled with humor, it contains much of practical value. It does, however, seem a little heavy for Juniors. But no one could be better qualified to write a book of this kind than the author; who is looked up to by his pupils and others as a Christian scholar, and above all as a priest who by word and example is a model of the spiritual life. Your reviewer's prayer is that Father Klein may continue to share with the Church his vast experience as scholar, confessor, mission conductor and pastor of souls.

HERBERT FRANCIS HANLON, S.S.J.E.

WITH WINGS AS EAGLES. By B. D. Wilkins, S.S.J.E., M.C. The Society of St. John the Evangelist (The Cowley Fathers). (Obtainable from the Secretary of Publications, 980 Memorial Drive, Cambridge, Mass.) Price, 20 cents.

THIS little book is an interesting personal sketch of the various works of our Society by Father Wilkins, who visited the American and Canadian Congregations a few years ago, and who endeared himself to us at that time.

While the author's primary interest is naturally in the missions of the English Congregation, he also gives an excellent account of the works of the Society in North America, and in Japan. In the chapter on India, the Father reveals his great affection for, and devotion to its people, as he has devoted many years of his life to our Missions there.

This little book should be read by all friends of the Society. The author is to be congratulated for this fine account of the mission work of the S.S.J.E. His human touch, mingled with devotion and humor, shows an ardent love of God and souls.

The reviewer could not but feel a sense of gratitude to God for calling him into this Society, which He has blessed, and which has heeded our Lord's command to go into all the world and to teach all nations, even though imperfectly — for God calls earthen vessels into the religious life. May many more hear and respond to this call, and to the Society of Mission Priests of St. John the Evangelist.

HERBERT F. HANLON, S.S.J.E.

Cowley

LORD, HEAR MY PRAYER, by Shirley C. Hughson, O.H.C., Holy Cross Press, West Park, N. Y. (Edited by Julian Gunn, O.H.C.)

HERE is a series of Meditations on the Collects for the Sundays and Holy Days from the Book of Common Prayer. In the Foreword, the Editor, Father Gunn, includes a brief biography of Father Hughson, and a list of his spiritual writings.

No review can do justice to this book. It must be read and used. Father Hughson was a master of the spiritual life, and in his writings, as well as by example and counsel, he imparted his knowledge both simply and clearly. The book should be useful for meditation, and for sermons on the Collects. Lay readers will find here a series of excellent sermons.

The Church is indebted to the Order of the Holy Cross for making available one more of Father Hughson's spiritual treasures to enrich the life of the faithful.

HERBERT F. HANLON, S.S.J.E.

SEX AND SENSE, by Roy E. Dickerson. Foreward Movement Publications, Cincinnati.

THE author of this pamphlet is the Executive Secretary of the Cincinnati Social Hygiene Society. This is a straightforward plea for self-control in matters of sex, addressed primarily to members of the armed forces. The section entitled "Getting The Facts", uncovers the Prostitution Racket very clearly. The author warns his readers of the danger of venereal infection, pointing out that there can be no real security against it. Throughout, the author stresses the importance of preparing oneself for a healthy, normal manhood.

The reviewer's criticism of this pamplet is, in his opinion, a fundamental one. For the author omits completely the truth that the basic reason for chastity is, that it is commanded by God, and sanctified by our Lord. In other words, it is *sinful* to use sex contrary to God's will. Once this moral law is stated, then all the evil consequences of breaking the law can appropriately be pointed out. But unless we keep the moral law of God before the eyes of our young people, no good advice based on purely humanistic considerations will make or keep them pure.

To sum up, things are wrong because they are contrary to God's will; not because by doing them we become "lesser men" or "less normal". These are the consequences of disobeying the moral law of our Creator.

HERBERT F. HANLON, S.S.J.E.

Book Reviews

SACRIFICE: A DOCTRINAL HOMILY, by F. Hastings Smyth, Ph.D. Vantage Press, Inc., New York, 1954. Pages ix, 149. Cloth, price $2.75.

THE subject of Christian sacrifice is attracting more attention from scholars today, and this rather bold and original treatment of the subject is worthy of consideration. Father Smyth does not hesitate to take issue with what has been accepted and believed in the past. Unfortunately this "Homily" is not easy to read, due to the language employed and the vocabulary used. What he has written is worth the effort, however.

The words in the Canon of the Mass: "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice" are objected to by the Superior of the Society of the Catholic Commonwealth on the ground that oblation is meant and not sacrifice. He correctly defines oblation; and also sacrifice, pointing out that "sacrifice always involves the disappearance of an offered gift-substance from this natural world." He is referring to sacrifice as an offering of life (animal, plant or human) to Deity in propitiation or homage. He admits that St. Paul calls the oblation or devotion of a continuing human life in this world "a living sacrifice, holy, acceptable unto God" but says that is "a kind of poetic analogy." But the fact is that words take their meanings from the use they have had in the past, and the word sacrifice has come to have a number of meanings. We may regret the fact, but it is so. It is even used in baseball! The Reply of the Archbishops of Canterbury and York to Leo XIII's *Apostolicae Curae*", in treating of the Eucharistic sacrifice concludes one paragraph (explaining what the Church believes on this subject) with the words, "and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblations of His creatures." The word sacrifice in that sentence is used in the same sense as it is in the sentence quoted from the Canon of the Mass. As Catholics, we must have no part with those who regard Jesus Christ only as an example and not as a sacrifice. But it is obvious that a Catholic must condemn those who think the example doesn't matter if we accept the Sacrifice. Truly the Sacrifice is the thing, and the only thing, that can provide the grace needed for us to follow the example. And that is why these words quoted from the Prayer Book Canon are there. If we are to accept

the Sacrifice made by our Lord, then we must take up our cross and follow after Him, which means having our own sacrifices to offer to God in union with the Sacrifice offered by His Son.

The chapter entitled: "Atonement Fulfilled in Continuing Christian Sacrifices" is of especial interest. The difficulty again lies in the meaning of the words used. 'Transubstantiation' is given a new meaning. Our Lord's sacrifice on the cross made possible what had not been before — the entrance of our human nature into heaven itself. This means that the entrance of our Lord's human nature into heaven leaves open a door through which members of His Body (those incorporated into His Church by Baptism) may pass into heaven likewise. The social Body of our Lord's Incarnation has been ever since, and is now, preparing additional sacrificial victims to be offered as gifts to the Father. The author stresses throughout that the doctrine of the Incarnation, rightly understood and acted upon will bring mankind back *both* in body and soul into a new world order conformable to the will of God. Much of what he writes on the subject of sacrifice is more in accord than may at first appear with traditional teaching. A penitent Christian in a state of grace, when present at Mass is taking part in space and time with what our great high priest, Jesus the Son of God, is doing in heaven. He ever liveth to make intercession for the members of His Body on earth. Father Smyth did not write these last two sentences, but they seem to this reviewer to be in accord with what he has written.

Earnest K. Banner, S.S.J.E.

LIFE, FAITH, AND PRAYER, by A. Graham Ikin. Oxford University Press, New York 1954. Pages 127. Cloth, price $2.50.

ONE of the encouraging signs of the times is the increasing awareness of the interrelationship between the mental and the spiritual processes in man. This is seen, on one side in the attitudes of those responsible for theological education and those guiding the development of the religious life in our day. Seminarians are now being equipped to deal with problems in pastoral theology by instruction in psychology and through practical clinical experience. Alert leaders in contemporary monasticism are giving due attention to psychological factors involved in vocation. On the other side of the picture more psychologists and psychiatrists seem to be giving attention to religion as part and parcel of their

prescribed therapy.. Miss A. Graham Ikin aligns herself with the latter group.

Miss Ikin is a practicing Christian who attempts to correlate her religion with her knowledge of an experience in the field of mental and physical health. Her book is the consequence of such an attempted synthesis and, as such, merits the attention of the clergy, doctors, psychologists, psychiatrists, and all who wish better to understand the whole man.

Trained theologians doubtless will find certain statements in this book misleading. One feels, for example, that her departmentalization of the work of the Persons of the Trinity, is a bit too neat. One is inclined here and there to agree with Dr. Weatherhead that Miss Ikin's "religion has never been the narrow, sectarian type". What Dr. Weatherhead considers a recommendation, others will style a defect. Nevertheless the book contains much which is of profit to all readers.

R. C. S.

THE WESTERN FATHERS. BEING THE LIVES OF SS. MARTIN OF TOURS, AMBROSE, AUGUSTINE OF HIPPO, HONORATUS OF ARLES, AND GERMANUS OF AUXERRE. Translated and Edited by F. R. Hoare. Sheed and Ward, New York, 1954. Pages 320. Cloth, price $4.00.

IT ought to be genuinely encouraging both to the world of patristic scholarship and to the general reader to discover this new translation of biographical material dating from the second half of the fourth and first half of the fifth centuries of the Christian era. This volume is the first of a series entitled "The Makers of Christendom" under the general editorship of Christopher Dawson. It promises to be as comprehensive in scope as that invaluable series now being published by The Church Fathers Incorporated of New York City. The general aim of the entire series is to make available to the modern reader hitherto comparatively inaccessible source material in order to provide him with a fresh vision of the influence of the saints and worthies of Christendom upon the course of history.

A word is in order relative to the content material of the five biographies contained in this volume. Today's reader who, for good

er ill, is the product of a scientific age, may find himself put off by the biographers' frequent flights into the realm of fantasy. This is particularly the case in Sulpicius Severus' account of the life of St. Martin. In order that this characteristic may not detract from the value of the material the reader must constantly endeavor to place himself mentally in the setting from which this literature is derived. The publishers themselves sound a healthy note of warning in their prospectus in which they state:

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